

the Agathyrsi that they practiced communalism of women in order that they might all be brethren, without envy or enmity to each other. That is one solution. In it peace and harmony are given a higher place than sex interests. Pair marriage aims at the highest satisfaction of sex interests by monopoly. It sacrifices peace and harmony. Any monopoly exists for the benefit of those who are embraced in it. Its evil effects are to be found by turning to those who fail to get entrance to it. While our mores now require that a man and woman shall come together through love, and therefore make a selection of the most special and exclusive kind, we have no apparatus or intelligent method for making such a selection. The notion that such a selection is necessary, therefore, adds a new difficulty and obstacle. Pair marriage also, partly on account of the intenser sentiment of parenthood and the more integrated family institution, increases expense, and makes the economic conditions of marriage more severe. Pair marriage forces a large fraction of the population to celibacy, and it is they who are the excluded who suffer by that arrangement. This bears chiefly on women. Everything which violates the taboo in the mores is vice, and is disastrous to all who participate in it. The more real pair marriage is, the more disastrous is every illicit relation. The harm is infinitely greater for women than for men. Within the taboo, unmarried women lead aimless existences, or they are absorbed in an effort to earn a living which is harassed by especial obstacles and difficulties. This is the price which has to be paid for all the gain which women get from pair marriage as compared with any other form of sex relation. It assumes that every man

and woman can  
find a mate, which is not true. Very little serious  
attention is  
paid to this offset to the advantages of pair  
marriage. The mores  
teach unmarried women that it is " right " that  
things should be  
so, and that any other arrangement would contain  
abominations  
which are not to be thought of. Probably the  
unmarried women  
rarely think of themselves as victims of the  
arrangement by  
which their married sisters profit. They accept a  
life career which  
is destitute of self-realization, except for those few  
who are so  
gifted that they can make independent careers in  
the struggle